could have engaged in navigation and commerce.
That they had extended themselves from a more
northern site, or that they were a northern race, is
rendered probable from the peculiar expression used,
on more than one occasion, in soliciting long life,—
when the worshipper asks for a hundred *winters*
(himas); a boon not likely to have been desired by the
natives of a warm climate (p. 176), They appear, also,
to have been a fair-complexioned people, at least, com-
paratively, and foreign invaders of India ; as it is said
(p. 259) that INDEA divided the fields among his *white-*
cornplexioned friends, after destroying the indigenous
barbarian races: for such, there can be little doubt, we
are to understand by the expression *Dasyu,* which so
often recurs, and which is often defined to signify
one who not only does not perform religious rites,
but attempts to disturb them, and harass their per-
formers : the latter are the *Aryas,* the *jfrya,* or
respectable, or Hindu, or *Arian* race. *Dasyu,* in later
language, signifies a thief, a robber; and *Arya,* ^ a
wealthy or respectable man: but the two terms are
constantly used, in the text of the *Veda,* as contrasted

with each other, and as expressions of religious and political antagonists ; requiring, therefore, no violence of conjecture to identify the *Dasyus* with the indigenous tribes of India, refusing to adopt the ceremonial of the *Aryas,* a more civilized, but intrusive, race, and availing themselves of every opportunity to assail them, to carry off their cattle, disturb their rites, and impede their progress,—to little purpose, it should seem, as the *Aryas* commanded the aid of